that has not been made or constructed, something-
Absolute and Eternal,—all that is relative, all that
is of time is a dream, a hallucination of the mind
•or a vast delirium, an immense cosmic Illusion, a
•delusive figure of apparent existence. The principle
•of negation prevails over the principle of affirma-
tion and becomes universal and absolute. Thence
•arise the great world-negating religions and philo-
sophies; thence too a recoil of the life-motive from
itself and a seeking after a life elsewhere flawless
and eternal or a will to annul life itself in an
immobile Reality or an original Non-Existence. In
India the philosophy of world-negation has been
.given formulations of supreme power and value by
two of the greatest of her thinkers, Buddha and
•Shankara. There have been, intermediate or later
in time, other philosophies of considerable import-
ance, some of them widely accepted, formulated
with much acumen of thought by men of genius
,and spiritual insight, which disputed with more or
less force and success the conclusions of these two
.great metaphysical systems, but none has been put
forward with an equal force of presentation or drive
of personality or had a similar massive

effect. The
spirit of these two remarkable spiritual
philosophies
•for Shankara in the historical process
of India's
philosophical mind takes up, completes
and replaces
Buddha,—has weighed with a
tremendous power on
her thought, religion and general
mentality: every-
where broods its mighty shadow,
everywhere is the
impress of the three great formulas, the
chain of